ration and preservation of official documents and with the arrangements for religious ceremonies and feasts. Ritual purposes required short accounts of the legends concerning the ancestors which the dancers portrayed in pantomime. The descriptions were necessarily exact, terse, minute, and rather dry. To accompany some of these outlines speeches were composed and attributed to the chief actors. Here the imagination of the scribes had greater liberty. Records were also kept of official transactions—lawsuits, the granting of fiefs, and the like—in highly technical language. Descriptions began to be written of administrative machinery and of geography—the latter from the viewpoint c" the administrator and tax collector. Philosophy—particularly, as was natural, political philosophy—began to emerge.

Many of these ancient prose documents have been preserved in a collection known as the *Shu Ching,* or Classic of History. Fairly early tradition—-possibly reliable—declares that Confucius edited it. Much of the text of the *Shu Ching* as we have it to-day is either corrupt or spurious. It has been clearly demonstrated, for example, that the portions of it which are only in the so-called "ancient text'[7] are a forgery of post-Chou times. Much of that contained in the "modern text," however, is usually regarded by scholars as an authentic record of ancient traditions.

The scribes, too, charged with preserving the archives, began the custom of keeping terse annals of events, especially of official acts, with exact references to dates and persons. One of these, of the feudal state of Lu, was the basis of a history which has been preserved, thanks possibly to its association with

the great name of Confucius, under the title of the *Ch'un Ch'iu,* or Spring and Autumn (Annals). It has been traditionally represented as written by Confucius, but the accuracy of this view has been boldly challenged and hotly debated. Some others of the annals of local states—of Chin and Wei—were in the *Chu Shu Chi Nien* (discovered in a tomb in the third century A.D.), freely translated as the Bamboo Annals and so denominated because the copy then found was written on tablets of that material. It must be added, however, that the existing work which now bears that title is by no means of indubitable authenticity. Many scholars insist that it is a forgery, a compilation of quotations from other books, and that only fragments of the genuine original survive. The *T$o*